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Flourishing in Islamic Teacher Education: An Exploratory Study of Score Associations and Measurement Overlap

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Abstract
This exploratory study examined the associations of religious commitment and self-regulation scores with flourishing scores and assessed how clearly the self-regulation and flourishing items distinguished the two constructs. The cross-sectional study involved 96 prospective Islamic education teachers at Universitas Ahmad Dahlan. Scores from 17 study-specific items were analysed using multiple linear regression with HC3 standard errors and percentile confidence intervals based on 5,000 bootstrap resamples. After adjustment for the other predictor, religious commitment (β = 0.381, HC3 p < 0.001) and self-regulation (β = 0.562, HC3 p < 0.001) were each positively associated with flourishing scores. The model accounted for 78.1% of the variance in flourishing scores, with unique contributions of 6.4% for religious commitment and 14.0% for self-regulation, and a shared contribution of 57.7%. Both associations remained positive in sensitivity analyses, and evidence of a difference between the two coefficients was inconclusive. Measurement checks showed that responses clustered at the upper end of the scale and that the self-regulation and flourishing items did not clearly distinguish the two constructs. The findings support interpretation at the score level, with measurement overlap limiting conclusions about associations at the construct level.
***Keywords**: Flourishing; Religious Commitment; Self-Regulation; Prospective Islamic Education Teachers*

Abstrak
Penelitian eksploratif ini mengkaji hubungan skor komitmen beragama dan regulasi diri dengan skor flourishing serta sejauh mana butir regulasi diri dan flourishing dapat membedakan kedua konstruk tersebut. Studi potong lintang ini melibatkan 96 mahasiswa calon guru Pendidikan Agama Islam di Universitas Ahmad Dahlan. Skor dari 17 butir yang digunakan dalam penelitian ini dianalisis dengan regresi linear berganda menggunakan galat baku HC3 dan interval kepercayaan persentil dari 5.000 pengambilan sampel ulang bootstrap. Setelah skor prediktor lain diperhitungkan, skor komitmen beragama (β = 0,381, p HC3 < 0,001) dan regulasi diri (β = 0,562, p HC3 < 0,001) masing-masing berhubungan positif dengan skor flourishing. Model menjelaskan 78,1% varians skor flourishing, dengan kontribusi unik sebesar 6,4% untuk

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komitmen beragama dan 14,0% untuk regulasi diri, serta kontribusi bersama sebesar 57,7%. Kedua hubungan tetap positif dalam analisis sensitivitas, dan bukti bahwa kedua koefisien berbeda masih belum meyakinkan. Pemeriksaan pengukuran menunjukkan bahwa respons terkonsentrasi pada ujung atas skala dan butir regulasi diri serta flourishing belum membedakan kedua konstruk secara jelas. Temuan ini mendukung interpretasi pada tingkat skor, dengan tumpang tindih pengukuran yang membatasi penafsiran hubungan pada tingkat konstruk.
Kata kunci: Flourishing; Komitmen Beragama; Regulasi Diri; Calon Guru PAI

I. Introduction

Students preparing to become Islamic Education teachers are expected to acquire pedagogical knowledge while developing ethical responsibility and the capacity to manage demanding academic work. Their psychological functioning deserves attention as an educational concern in its own right. It should not be inferred from grades, religious affiliation, or participation in professional training. The present study addresses this concern in an Islamic Education programme at Universitas Ahmad Dahlan. It examines relationships among religious commitment, self-regulation, and flourishing, rather than assuming that students in this programme experience a documented well-being deficit.

Flourishing describes positive functioning across domains such as meaning, relationships, competence, optimism, and personal growth (Keyes, 2002; Seligman, 2011; VanderWeele, 2017). Diener et al. (2010) operationalised perceived success in important areas of life, while Butler and Kern (2016) developed a profile grounded in positive emotion, engagement, relationships, meaning, and accomplishment. These approaches differ in scope and measurement. Their common attention to functioning beyond distress or happiness makes flourishing relevant to educational discussion, but does not make different flourishing instruments interchangeable (Kern et al., 2015; Kristjánsson, 2020).

Well-being and educational achievement also need to be distinguished. Bücker et al. (2018) found a positive association between subjective well-being and academic achievement, without establishing that either can substitute for the other. For prospective teachers, perceived positive functioning may be relevant to their experience of professional learning. Yet this study includes no independent assessment of teaching competence, classroom performance, or professional readiness. Its flourishing score consequently cannot establish whether a teacher-education programme has successfully prepared its graduates.

Islamic educational thought provides a context for considering the purposes of development. Al-Attas (1980) locates knowledge and conduct within an account of education centred on adab. Qur'anic passages on purification and success (91:9–10; 23:1–11) connect human development with ethical and spiritual responsibilities. Rothman and Coyle (2018) discuss self-development within an Islamic model of the soul, while Aycan (2024) proposes an Islamically integrated model of psychological well-being. These works offer normative and conceptual frames; they do not establish

equivalence between tazkiyat al-nafs or al-falāḥ and the contemporary self-report score used here.

Religious commitment concerns the extent to which beliefs and practices inform everyday priorities and conduct (Worthington et al., 2003). Religion and spirituality have been discussed in relation to coping and mental health (Koenig, 2012; Pargament, 2013), while Khumalo et al. (2023) examines religious commitment and student well-being in South Africa and Kenya. In Indonesia, Sholichatun et al. (2023) considers religious commitment in relation to student mental health. These studies motivate an association question, rather than demonstrating that commitment produces flourishing in prospective Islamic Education teachers.

Self-regulation refers to processes through which learners set goals, plan activity, monitor performance, manage distractions, and reflect on outcomes (Zimmerman, 2008; Panadero, 2017; Schunk & Greene, 2018). Its relevance to teacher education includes the development of practices that support self-regulated learning (Brenner, 2022, 2024). More broadly, motivational theory links self-regulation with autonomy, competence, and well-being (Ryan & Deci, 2017), while self-control has been examined alongside health and psychological outcomes (Botha & Dahmann, 2024; He et al., 2023). These related constructs and outcomes should nevertheless be kept conceptually distinct.

Existing research already connects religious orientation with regulatory capacities. Hidayah (2025), for example, examines religiosity, emotional intelligence, and self-control in Islamic higher education. Indonesian studies of riyāḍah fasting also discuss self-control in a specific religious practice (Fauziyah, 2021; Hidayati, 2020). The gap is therefore not a complete separation between religious and psychological research. A narrower question concerns whether religious commitment and self-regulation retain associations with the same flourishing score when entered together in one programme of prospective Islamic Education teachers. This constitutes a contextual extension of previous work.

The present study treats religious commitment and self-regulation scores as parallel predictors of flourishing scores in an additive model. The first hypothesis proposes a positive association between religious commitment and flourishing scores after adjustment for self-regulation scores. The second proposes a positive association between self-regulation and flourishing scores after adjustment for religious commitment scores. The analysis also explores the unique and shared contributions of the predictors to explained variance and whether their standardised coefficients differ. Given the use of study-specific items, the study examines their internal structure, with particular attention to how clearly the self-regulation and flourishing items distinguish the two constructs.

II. Research Methods

The study used a cross-sectional online survey among students in the Islamic Education Programme (PAI), Faculty of Islamic Studies, Universitas Ahmad Dahlan (UAD), Indonesia, during the 2025/2026 academic year. Exported timestamps identify responses between 29 April and 12 May 2026. The analysed variables were collected on the same occasion. The questionnaire link was shared through WhatsApp with 110 PAI students; 96 submitted responses, giving a response rate of 87.3% among those invited. The size of the full eligible PAI student population was not available. The analysed sample is therefore described as voluntary respondents, not a verified census.

This study builds on Aulia and Rahman (2026) through a follow-up analysis of a subset of the questionnaire responses from the earlier study. It examines the questionnaire's internal structure and the overlap between items measuring self-regulation and flourishing. Sensitivity analyses assess the robustness of the adjusted associations between scores.

The export contained 96 submissions. Its final checkbox field allowed two statements: an affirmation of honest completion and authorisation of research use. Sixty-one respondents selected both, four selected research-use authorisation alone, and 31 selected honest completion alone. The researcher confirmed in person in class on 20 May 2026 that all 96 respondents agreed to use of their data for research. The revised analysis therefore retains all 96 records. This confirmation is distinguished from the initial checkbox record.

The questionnaire collected names and email addresses, so data collection was identifiable rather than anonymous. Identifiers were removed from the working analysis dataset and are not included in reported findings. The research-use checkbox documents a limited consent statement; it is not by itself evidence of a full information sheet, a withdrawal procedure, or institutional ethics approval.

The questionnaire included 17 closed-ended items: five assessing flourishing, six assessing religious commitment, and six assessing self-regulation. It also included three open-ended questions. The quantitative analysis was based solely on responses to the 17 closed-ended items.

The religious items address religious guidance, belief in Allah's role, persistence in goodness, obligatory worship, tranquillity in worship, and everyday application of religious teachings. They are study-specific indicators. Although the original report referred to adaptation from the RCI-10 (Worthington et al., 2003), a retained-item mapping and a documented translation procedure are unavailable. The six-item score is therefore not represented as a validated RCI-10 short form. The self-regulation items reflect elements of Zimmerman's (2008) framework, while the flourishing items address purpose, meaning, relationships, functioning, and optimism in dialogue with Seligman (2011) and VanderWeele (2017). Neither set constitutes an administration of a validated instrument from those sources.

All quantitative responses were coded from 1 to 5; the original manuscript describes anchors from strongly disagree to strongly agree. Scores were calculated as unweighted item means, with higher scores representing stronger endorsement. All items were positively worded and none was reverse-scored. There were no missing responses in the 17 item fields, gender, or cohort among all 96 included cases, and all item responses fell within 1–5. No imputation was applied. Normalised names and email addresses contained no exact duplicates; this check cannot exclude shared devices or identities entered differently.

Internal consistency was evaluated using Cronbach's alpha, without treating alpha as proof of validity (Tavakol & Dennick, 2011). Measurement checks included KMO, Bartlett's test, permutation parallel analysis of Pearson correlation-matrix eigenvalues with 1,000 independently permuted datasets, and an exploratory one-factor maximum-likelihood solution. Parallel analysis followed the dimensionality rationale introduced by Horn (1965). HTMT ratios were calculated from absolute item correlations, with 5,000 case-resampling percentile intervals, as a supplementary check on construct separation (Henseler et al., 2015). These analyses are exploratory because of the small sample, ordinal and skewed items, and the absence of independent validation. No confirmatory three-factor validation is claimed.

Pearson correlations and ordinary least-squares regression were applied to composite scores. Flourishing was regressed on religious commitment and self-regulation simultaneously. Unique contributions were calculated as the full-model R^2 minus the R^2 of the relevant single-predictor model; the residual explained component was classified as shared variance. These are semi-partial R^2 components, distinct from partial R^2. Conventional model F, adjusted R^2, and Cohen's f^2 were also reported (Cohen, 1988). The reported model is descriptive of this sample and was not evaluated for out-of-sample prediction.

Residual-versus-fitted and Q–Q plots, Shapiro–Wilk testing, an nR^2 auxiliary-regression heteroskedasticity check, a conventional Ramsey RESET F-test using squared and cubed fitted values, and Cook's distances were examined. The heteroskedasticity check is the studentised Breusch–Pagan/Koenker form based on regressing squared residuals on an intercept and the two predictors. VIF was used only to assess predictor collinearity. HC3 standard errors were used for primary coefficient inference, with t reference distributions using residual degrees of freedom (Long & Ervin, 2000; Hayes & Cai, 2007). Neither HC3 nor bootstrap resampling addresses measurement overlap or common-method bias.

Percentile confidence intervals were calculated from 5,000 paired case-resampling bootstrap samples with a fixed seed of 25008. Scores, coefficient standardisation, and the difference $\beta_SR - \beta_RC$ were recalculated in each sample. Additional exploratory sensitivity analyses adjusted for gender and categorical cohort (2022 reference), omitted

all 17-item straight-line responses, or omitted cases exceeding Cook's D > 4/n in the primary model. These exclusion analyses do not establish that flagged responses are invalid. Analyses were reproduced in Python using NumPy, SciPy, pandas, and scikit-learn; inferential tests were two-sided at .05.

Figure 1 presents an overview of the procedures and analytical workflow used in this study. It summarizes the cross-sectional survey design, participant recruitment and subsequent consent confirmation, the study-specific measures and data screening, as well as the measurement checks, diagnostic procedures, regression, bootstrap estimation, and sensitivity analyses. The figure reflects the procedures reported in the Methods section and does not imply a causal sequence among the study variables.

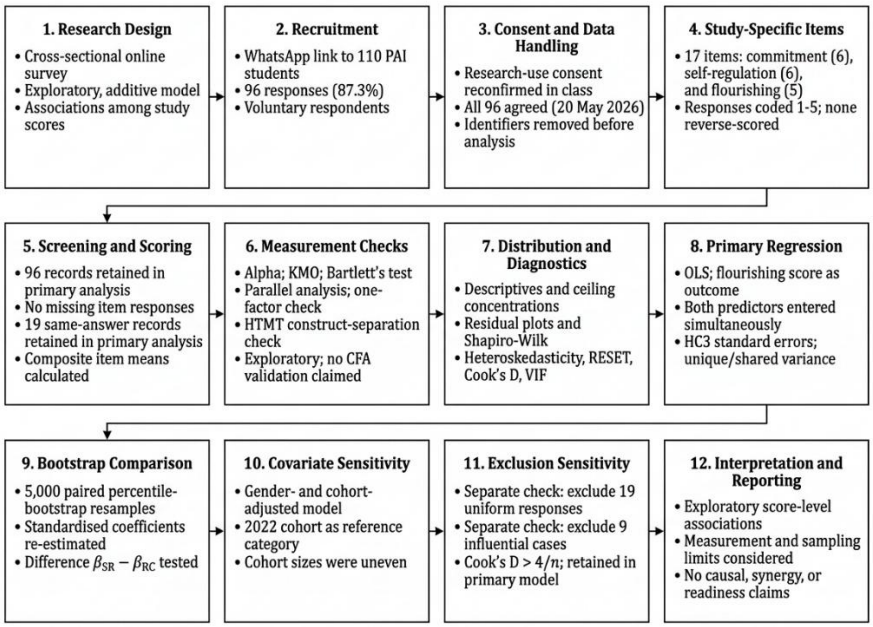

Figure 1. Research Flow of the Study
Source: Developed by the authors (2026).

III. Result and Discussion

A. Research Findings

1. Participant and Respons Quality

The analytical sample comprised 96 respondents: 50 men (52.1%) and 46 women (47.9%). The 2023 cohort accounted for 70 participants (72.9%), followed by the 2024 cohort (n = 15, 15.6%), 2022 (n = 8, 8.3%), and 2025 (n = 3, 3.1%). The highly uneven cohort sizes limit the precision of cohort-adjusted comparisons. Nineteen respondents selected the same response across all 17 quantitative items: twelve selected 5 throughout, four selected 4, two selected 1, and one selected 3. These records were retained in the primary analysis and removed only in a sensitivity analysis.

Table 1. Participant Charecteristics in the Revised Analytical Sample

Characteristic	Category	n	%
Gender	Male	50	52.1
Gender	Female	46	47.9
Cohort	2022	8	8.3
Cohort	2023	70	72.9
Cohort	2024	15	15.6
Cohort	2025	3	3.1
Total		**96**	**100.0**

2. Score Distributions and Measurement Checks

Religious commitment had the highest mean and the most pronounced negative skew. Thirty-four participants (35.4%) obtained its maximum composite score. The corresponding ceiling proportions were 13.5% for self-regulation and 27.1% for flourishing (Table 2). This concentration at the upper scale limit restricts discrimination among respondents reporting high levels of the constructs.

Table 2. Descriptive Statistics and Internal Consistency

Score	M	SD	Observed range	Skew	Excess kurtosis	At maximum	α
Religious commitment	4.424	.785	1.000–5.000	-2.447	7.520	34 (35.4%)	.939
Self-regulation	3.908	.836	1.000–5.000	-1.128	2.262	13 (13.5%)	.909
Flourishing	4.112	.906	1.000–5.000	-1.472	2.558	26 (27.1%)	.952

Source: Research data processed by the authors (2026).

KMO was .930 and Bartlett's test was significant, $\chi^2(136) = 1765.56$, $p < .001$. These indicate correlated items suitable for exploratory examination, rather than a validated measurement structure. The first three observed eigenvalues were 11.300, 1.309, and 0.895; the corresponding 95th-percentile permutation thresholds were 1.994, 1.754, and 1.593. Only the first observed eigenvalue exceeded its threshold, indicating one dominant dimension in this exploratory check. The first principal component accounted for 66.5% of total item variance, and the exploratory one-factor loadings ranged from .497 to .889. This is not evidence that shared method variance has been removed or that three separate constructs have been confirmed.

Table 3. Exploratory HTMT checks

Score pair	HTMT	95% percentile interval
Religious commitment–self-regulation	.808	[.662, .896]
Religious commitment–flourishing	.846	[.723, .925]
Self-regulation–flourishing	.912	[.818, .967]

The self-regulation–flourishing HTMT ratio was .912, with a wide interval [.818, .967]. Its point estimate exceeds both .85 and .90 rules of thumb and the interval reaches values close to one. Together with the dominant general dimension and content similarities, this

prevents a strong claim of discriminant validity. High alpha values describe internal consistency; they do not settle this concern.

3. Correlations and regression

All score correlations were positive: religious commitment with self-regulation, r = .747; religious commitment with flourishing, r = .801; and self-regulation with flourishing, r = .847 (all p < .001). The reported associations concern observed composites, whose substantive separation remains uncertain.

Table 4. Pearson correlations

Score	1	2	3
1 Religious commitment	1		
2 Self-regulation	.747	1	
3 Flourishing	.801	.847	1

The additive model yielded R^2 = .781, adjusted R^2 = .777, conventional F(2, 93) = 166.18, p < .001, and Cohen's f^2 = 3.574. The standard error of estimate was .428. The estimated equation was flourishing = −0.212 + 0.440(religious commitment) + 0.609(self-regulation). VIF was 2.260 for both predictors. Religious commitment and self-regulation each retained a positive coefficient under HC3 inference (Table 5), supporting the hypothesised directions at the score level.

Table 5. Regression Coefficients With HC3 And Percentile Bootstrap Inference

Term	B	β	HC3 SE	HC3 t	p HC3	95% HC3 CI	95% bootstrap CI
Intercept	-.212	—	.228	-.929	= .355	[-.664, .241]	[-.815, .191]
Religious commitment	.440	.381	.102	4.329	< .001	[.238, .641]	[.260, .650]
Self-regulation	.609	.562	.100	6.114	< .001	[.411, .807]	[.411, .777]

Note: HC3 intervals and p values use t(93). Bootstrap intervals use 5,000 paired case resamples and seed 25008.

Although the standardised coefficient for self-regulation (β = .562) was numerically larger than that for religious commitment (β = .381), the bootstrap interval for their difference (β_SR − β_RC = .181, 95% percentile bootstrap CI [−.176, .494]) included zero. Thus, the analysis did not establish that the two associations differed in magnitude.

Table 6. Decomposition of total flourishing score variance

Component	R^2 component	% total outcome variance
Unique religious commitment	.064	6.43%
Unique self-regulation	.140	13.97%
Shared explained variance	.577	57.73%
Total explained variance	.781	78.14%

Unique semi-partial R^2 components were .064 for religious commitment and .140 for self-regulation, while .577 was shared. These sum to the model R^2 of .781 using unrounded values. Partial R^2 values were .227 and .390, respectively; unlike the unique components in Table 6, they use a residual-variance denominator. Shared explained variance does not demonstrate complementarity, interaction, or a causal mechanism.

4. Diagnostics and sensitivity analyses

The studentised heteroskedasticity statistic was LM = 8.24, p = .016, and the Shapiro–Wilk residual test was W = .941, p < .001. The conventional RESET statistic was F(2, 91) = 0.634, p = .533. No clear curvature was evident in the residual-versus-fitted plot, but sparse tails and the non-normal residual distribution constrain interpretation; the RESET result does not prove linearity and its conventional inference assumes homoskedasticity. Nine observations exceeded Cook's D > 4/96, with a maximum of .189. These observations were retained in the primary analysis.

Table 7. Sensitivity analyses

Model	n	R^2	RC B	RC p HC3	SR B	SR p HC3
Primary	96	.781	.440	< .001	.609	< .001
Gender and cohort adjusted	96	.799	.412	< .001	.583	< .001
Omit all-item straight lines	77	.646	.478	< .001	.630	< .001
Omit primary high-Cook cases	87	.858	.412	< .001	.595	< .001

Both predictor coefficients remained positive with HC3 intervals excluding zero after gender/cohort adjustment, exclusion of the 19 all-item straight-line records, and exclusion of the nine primary high-Cook cases. The cohort-adjusted model included only eight participants in the 2022 reference group and three in 2025, so demographic coefficients are not interpreted substantively. The sensitivity results describe stability across these specified checks, not proof of measurement validity or freedom from response bias.

B. Discussion

1. Adjusted Score Associations Rather than Complementary Mechanisms

The revised analysis indicates positive mutually adjusted associations of religious commitment and self-regulation with flourishing. Most of the explained score variance was shared, and neither a product term nor a mediational pathway was estimated. The appropriate interpretation is therefore an additive association between measured scores.

Religious commitment may be discussed as a source of meaning and self-regulation as a capacity for organised action, but the present data do not identify those processes as the mechanisms responsible for the coefficients.

Self-regulation had the larger standardised point estimate. However, the case-resampling interval for the difference between coefficients included zero. Claims that it is the stronger predictor in the population would overstate the evidence. The unique-variance decomposition provides a more precise descriptive comparison while preserving the uncertainty around coefficient differences.

2. Measurement Limits and High Explained Variance

The substantial R^2 warrants scrutiny rather than unqualified celebration of a large effect. The flourishing item about managing life well and self-regulation items about managing learning may partly reflect a general favourable self-appraisal. All items were positively framed and used the same response format in one session. Religious and educational expectations may also encourage favourable responses. Such features can generate shared variance alongside any substantive relationships (Podsakoff et al., 2003).

The exploratory measurement checks suggest that the self-regulation and flourishing items did not clearly distinguish the two constructs in this sample. Parallel analysis favoured a dominant general dimension, and the self-regulation–flourishing HTMT point estimate exceeded common .85 and .90 criteria. Correcting their composite correlation for attenuation using the reported alphas gives approximately .91, subject to classical measurement assumptions. This heuristic is not a latent correlation from a validated model. The small, skewed sample and study-specific items preclude a strong claim that the coefficients isolate distinct latent resources. Alphas of .909–.952 indicate internal consistency, but a value above .95 can also signal item redundancy (Tavakol & Dennick, 2011). HC3, bootstrap intervals, and acceptable VIF values cannot correct such measurement problems.

The exclusion of straight-line responses reduced R^2 from .781 to .646 while retaining both positive adjusted associations. This suggests that the reported pattern is not entirely attributable to the 19 constant-response records. Nevertheless, repeated ratings may reflect genuine strong endorsement as well as inattentive responding. Without completion durations, attention checks, or independent validation, they cannot be classified confidently. The sensitivity analysis is consequently reported as a robustness check rather than a retrospective declaration that those respondents were careless.

3. Relation to Earlier Student Research

The religious-commitment association is compatible with the student well-being literature considered by Khumalo et al. (2023) and Sholichatun et al. (2023). The former draws on South African and Kenyan university contexts, which differ from an Indonesian Islamic teacher-education programme; the latter offers a closer institutional and cultural

comparison but concerns mental health rather than the same five-item outcome. Their findings help contextualise the present association without establishing a replicated effect size or mechanism.

The self-regulation association is also plausible in light of planning, monitoring, and reflective learning accounts (Zimmerman, 2008; Panadero, 2017) and teacher-education research (Brenner, 2022, 2024). Ragusa et al. (2023) studied Spanish secondary-school students, so age and educational-stage differences limit direct transfer. He et al. (2023) examined self-control and mental-health problems among Chinese university students, using related but different constructs. These comparisons support a research question, not a conclusion that flourishing or teaching readiness develops through the same process in all settings.

4. Islamic Educational Interpretation and Practical Scope

Al-Attas (1980) and the Qur'anic passages on purification, success, patience, and self-examination (91:9–10; 23:1–11; 2:153; 59:18) provide a normative frame for considering knowledge, conduct, and personal development. Rothman and Coyle (2018) develop an Islamic psychological account of the self rather than reducing it to a generic well-being score; Aycan (2024) likewise articulates an Islamically integrated account of psychological well-being. Such frameworks inform conceptual discussion but are not measured by the present items. Niyyah, ṣabr, and muḥāsabah can inform educational reflection, but they were not separately measured here. The observed regression therefore cannot validate an Islamic developmental model or demonstrate tazkiyat al-nafs.

Hidayah (2025) already examines relationships between religious orientation and regulation in Islamic higher education. This study estimates the adjusted associations of religious commitment and self-regulation scores with flourishing scores and examines how measurement overlap between self-regulation and flourishing limits the interpretation of those associations.

Programmes may consider piloting reflective learning, goal setting, and academic mentoring as educational proposals informed by the broader literature. Their outcomes should be assessed prospectively, using validated well-being measures and independent evidence of professional learning. The broad intervention review by van Agteren et al. (2021) does not establish the efficacy of any particular Islamic teacher-education curriculum. Flourishing should not be used as a quality-assurance proxy for teaching competence on the basis of this survey.

5. Limitations and Further Research

The cross-sectional design does not establish direction or causation. Research-use consent for all 96 respondents was confirmed in person in class on 20 May 2026, whereas the initial export documents an explicit research-use selection for 65. The questionnaire

link was shared through WhatsApp with 110 PAI UAD students; 96 responded (87.3% of those invited). The size of the full eligible PAI student population was not available. Voluntary participation may introduce self-selection effects. The sample comes from one institution and is dominated by one cohort, while very small cohort cells limit demographic adjustment. Identifiable collection may have affected socially desirable responding even though identifiers were removed for analysis.

Measurement limitations are central rather than peripheral: the items are study-specific, no documented pre-administration expert validation or translation record is available, ceiling concentrations are substantial, and the exploratory dimensionality checks do not confirm three clearly distinct constructs. Bootstrap inference cannot compensate for the small sample or establish generalisability. Future studies should document item development, use validated Indonesian measures, obtain independent validation samples, and collect multi-source evidence. Longitudinal designs and separate assessments of teaching competence are needed before connecting flourishing with professional readiness.

Figure 2 synthesises the questionnaire content represented in this study, the adjusted associations observed between the two predictors and the study-specific flourishing score, and the main findings. It also presents possible educational implications as suggestions for future consideration; these implications were not tested in the present study.

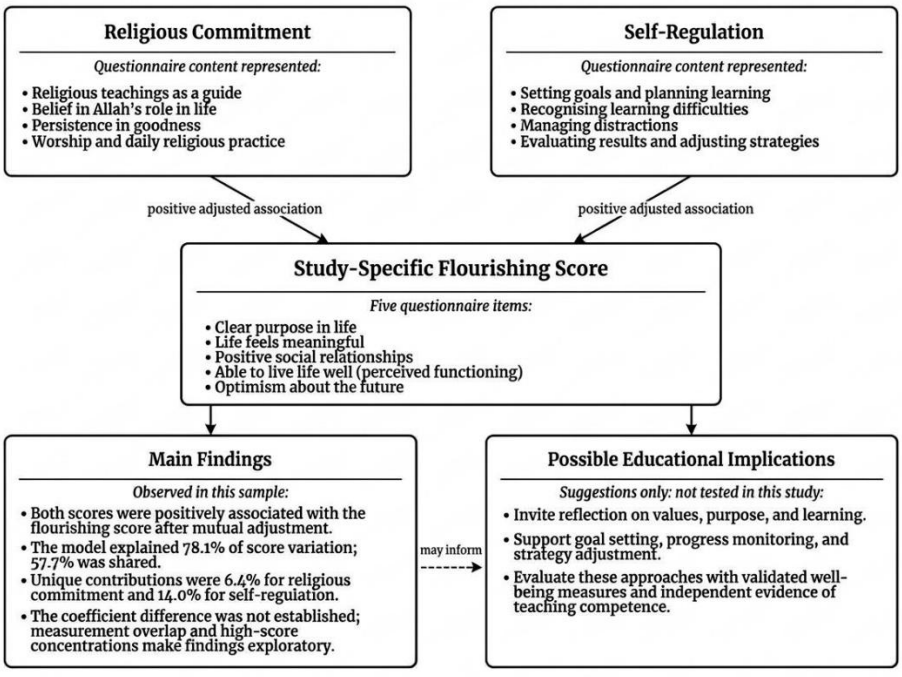

Figure 2. Summary of Study-Specific Questionnaire Content, Main Findings, and Possible Educational Implications

Figure 2 summarises the observed associations at the score level. Measurement overlap between self-regulation and flourishing limits interpretation at the construct level, and the proposed educational implications require further evaluation using validated measures and independent outcomes.

IV. **Conclusion**

Within the sample of 96 respondents whose research-use consent was subsequently confirmed by the researcher, religious commitment and self-regulation were each positively associated with the study-specific flourishing score after mutual adjustment. The model explained 78.1% of observed score variance, including 6.4% unique to religious commitment, 14.0% unique to self-regulation, and 57.7% shared. The difference between standardised coefficients was not established statistically. Results persisted across specified sensitivity checks but do not establish causation, complementarity, or successful professional preparation.

The findings provide exploratory evidence of positive associations at the score level. Responses clustered at the upper end of the scales, and the self-regulation and flourishing items did not clearly distinguish the two constructs in this sample. These measurement limitations warrant caution when interpreting the associations at the construct level. Further research should use validated measures of flourishing and independent assessments of professional readiness.

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